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ABSTRACT

Included in this package are: a copy of a learning contract between two students; an abstract fulfilling part of the contract objectives; and six papers on the topic of contract education. The goal of the learning contract was to edit and prepare for publication "Working Papers on Contract Education". The credential awarded for satisfactory completion of the contract objectives was to include the student as co-author of the six papers. The concept of contract education is viewed as a process of developing a strategy of social mobility to achieve a higher level of status. Once the strategy is developed, it is used repeatedly throughout the lifetime to achieve higher status. In the process of providing a valued service to the consumer, the student transcends the role or status of student and achieves the status of service provider. Thus, the student rises in status from dependent consumer relationship (passive or reactive learning) to market independent relationship (proactive and initiative learning). Credentials rather than monetary awards are awarded because credentials strengthen self esteem and self actualization. By changing the process of education to a proactive type of institution, social change may take place. (Author/FG)

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Working Papers on Contract Education

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Learning Contract

"Working Papers on Contract Education"

Goal: To edit and prepare for publication "Working Papers on Contract Education"

Process Objectives:

1. The student will edit "Working Papers on Contract Education" for typographical errors, grammatical errors and syntactical errors.

2. The student will write an abstract summarizing the six papers in the composition. The abstract shall be written to include pertinent information to aid the reader in reviewing the literature on this topic.

3. The student will type and duplicate the paper in preparation for publication.

Credentials: Credentials will be awarded pending satisfactory completion of the process objectives.

The credentials earned and awarded under this contract will be to include the student as co-author of "Working Papers on Contract Education".

Learning Contract

The following is a mutually agreed upon learning contract between:

Robert Mullen, Research Assistant	Dept. of Rural Sociology, LSU
Position	Location

and

Karen Olivier, Student Assistant	Dept. of Rural Sociology, LSU
Position	Location

for the period of time for January, 1980 to May, 1980.

Signed Robert Mullen

[illegible]

Abstract

"Working Papers on Contract Education" is a composition of six papers whose focus is the topic of contract education. Self directed learning is argued to be a better form of learning as compared to the traditional passive and reactive type of classroom learning. Through proactive learning, a student can actually guide the course of his/her education by formulating a learning contract with a consumer/client to provide a needed service to the client that the student can perform. In the process of providing a valued service to the consumer sector, the student transcends the role or status of student and achieves the status of the service provider. Thus, the student rises in status from a dependent consumer relationship (passive or reactive learning) to market independent relationship (proactive and intiative learning). The concept of contract education is viewed as a process of developing a strategy of social mobility to achieve a higher level of status. Once the strategy is developed it is used repeatedly throughout the lifetime to achieve higher levels of status. Credentials rather than monetary rewards are awarded because credentials strengthen self-esteem and self-actualization. Money or material rewards are given meaning because other material goods can be acquired as a result of obtaining a material reward. By changing the process of education to a proactive type of institution, social change may take place.

A description of the implementation of such a self directed learning program is provided as it applies to the social sciences. Particular attention is given to writing contracts and defining the roles of the parties to the learning contract.

Philosophy of Contract Education

The philosophy behind this curriculum is that the purpose of education is to equip the student to satisfy his needs across the hierarchy of human needs as proposed by Maslow -- physiological-safety-love and belonging-esteem and self-actualization.

Included in this purpose is the "education" of the student which means that the student should learn knowledge, skills and values. But the selection of knowledge, skills and values to be learned should be screened by the purpose of equiping the student to satisfy his needs.

Also included in this purpose is the achievement of credentials. Many philosophers of education neglect the purpose of achieving credentials in their statement of purpose. This produces a great deal of inconsistency between the intended goals and what is actually done. Educators intend that students should value the knowledge, skills and values taught in the schools as ends in themselves while students do the minimum necessary to demonstrate their mastery of knowledge, skills and values in order to get a grade. This inconsistency is ameliorated somewhat by the goal of equiping the student to satisfy his needs. Credentials are necessary for the admission into and development within the occupational class system or, in other words, the acquisition of a job, and jobs are obviously important to the satisfaction of needs for most individuals.

The reason that the acquisition of credentials is not usually included in the philosophy of education is because of the orientation that educators have toward the values of material gain and success. As Tyler

observes "many schools are likely to state in their philosophy that they do not accept the contemporary emphasis on materialism and that they do not believe financial, personal or social success as usually defined are desirable educational values" (Tyler, 1959 p. 35). Most educators subscribing to this view see the credential granting function of the school as a necessary evil imposed from outside by the "contemporary emphasis on materialism and success". Actually it is within this "necessary evil" itself that an opportunity to augment the contemporary emphasis on materialism and success exists.

This philosophy assumes that money is a very efficient and very necessary vehicle for the distribution of material goods. This function of money relates to the physiological and safety needs of human beings which according to Maslow must be satisfied to some critical level before the higher needs of love and belonging, esteem and self actualization can be entertained. But, because money is quantifiable and tangible it is used as well for the distribution of status which relates to the need for self-esteem and even to the distribution of love and belonging. Money is "useful" to the distribution of these satisfactions because of its advantages such as its quantifiability, its tangibility and its acceptance in the market place, but it is only useful for lack of something better. The defect of money in satisfying these needs among nations of people is that its value is tied to material goods which are finite. Whenever one person accumulates a large quantity of a scarce and valued material good he increases his status leaving others with lesser amounts of this good with lesser status.

The assumption of this philosophy is that status can be distributed more inclusively-to more people-if its distribution is associated with something valued as universally as money but based on a medium more plentiful than material goods. Credentials have this characteristic. Thus the development of a more universal and valued system of accreditation is viewed by this philosophy as contributing to rather diminishing human values.

1. Tyler, Ralph Winfred, Basic Principles of Curriculum and Instruction Chicago, University of Chicago Press, 1959.

TAKE HOME M S EXAMINATION

BOB MULLEN

Discuss the phenomenon of change from a holistic standpoint.

Depict and discuss the following models of change as described in the literature of the relevant disciplines.

1. Individual change
2. Group change
3. Organizational change
4. Social change
5. Educational change

Robert Mullen
MS Exam
Dr. Verma

Change in human beings can be conceptualized as occurring at four levels:

Physiological
Psychological
Sociological
Cultural

Individual change occurs at the physiological and psychological levels.

Group change, organizational change and social change occur at the sociological level.

Educational change occurs at the cultural level.

Growth and its antonym decline are concepts which can be used to talk about a kind of change which occurs at all four levels. When we talk about change in human beings it usually comes under these headings.

Growth at every level requires that certain needs must be met. At the physiological level there are needs for air, water, food, protection from the elements, sleep, stimulation, safety, etc. As Maslow asserts, these needs have the greatest primacy. If they are not met adequately the organism will decline and die.

At the psychological level there is a need for safety or freedom from fear. A person who lives in constant fear will not be able to satisfy his social and cultural needs.

At the sociological level there are needs for love and belonging and status or self-esteem, both of which are contingent upon interaction with other human beings.

At the cultural level there is a need for meaning. This need is left out of Maslow's hierarchy. The conception of four levels of needs makes this need more evident.

Change tends toward "decline". Thus a person may satisfy his needs at one time and then some time later he needs again. This cycle in itself is a process or "change" but the kind of change most talked about is "growth." Two observations need to be made about growth. First, Maslow observes that if a person's needs are met sufficiently he tends to grow toward "self-actualization" which is Maslow's term for the highest developed persons. This needs to be qualified with the observation that even if a sufficient level of need satisfaction is maintained throughout a lifetime there will come a point at which the organism will begin to decline and eventually die. Secondly there is the kind of growth analogous to cancer which ultimately leads to decline. An example at the social level of this is that a person may meet his needs for love and belonging and status in a Nazi organization but this would not lead to self-actualization.

In discussing change from this point on, only desired change will be considered. Decline is not entertained because it occurs naturally whenever growth stops. Furthermore, impediments to growth such as birth defects, mental retardation and the like are not considered. The intent is to state some general principle of desired change and it is too cumbersome to keep talking about decline and impediments to growth.

Desired change is defined at the individual level as growth toward self-actualization. According to Maslow a self-actualized person is his best and truest self. The following assumptions are made about growth toward self-actualization.

(1) Given access to an infinite supply of resources for satisfying needs and individuals will pick those satisfactions which nurture their growth toward self-actualization. This is equivalent to saying that people are basically good.

(2) Given a finite range of resources for which people must compete to satisfy their needs and people will maximize their satisfactions. Maximizing satisfactions may or may not lead to self actualization. Thus if a person "looses out" on gaining a satisfaction which he needs to grow toward self-actualization he may substitute with a greater quantity of some other satisfaction which causes decline (or growth similar to cancer). This is equivalent to saying that people are basically selfish.

(3) Given a range of resources across a range of needs to choose from and no two individuals would pick the same combination of satisfactions. This is equivalent to saying that all individuals are different.

(4) Given only one of any vital resource and everyone will want it. This is equivalent to saying that people are all the same.

With these assumptions we can infer what kind of changes in the individual can be deemed growth toward self-actualization:

(1) Changes in the individual which allow him to better satisfy his needs. (In distinction from maximizing satisfaction), e.g. learning to walk.

(2) Changes in the individual which open him to greater flexibility of need satisfaction. (e.g. changes which allow him to substitute a bicycle for an automobile to reach the same goal.)

Individuals satisfy their needs in a social structure. Thus the structural elements of social systems are evident in the individual as norms, roles, status positions, situs and station. Norms are cultural system level concepts and roles, etc., are sociological system level concepts. All of these elements express the basis for relationships which are needs and abilities. The first change noted as comprising growth is a change in ability. The second is a change in the range of resources which can satisfy a need (needs themselves do not change categorically but only in degree and flexibility). When changes in needs and abilities are great enough to alter a person's norms, roles and status position within a group we have group change. When changes in needs and abilities are great enough to alter a person's norms, roles, and situs in a complex organization we have organizational change. When changes in needs and abilities, are great enough to alter a person's norms, roles, situs and station we have social change. This perspective views individual change as the element of social change. Social change can be conceptualized as either collective or individual social mobility. In this paper emphasis is placed on the process of agregate individual mobility toward social change.

It is hard to say that the purpose of society is to satisfy the needs of its members. Societies are somehow more than the sum of their parts

(individuals) but it is anthropomorphic to say that societies have a purpose. But from an individual perspective we can say that if an individual participates in a society he has a right to expect that the society is "responsive" to his needs. Individuals cannot be socialized into any society because "the fexibility of basic human needs is limited, and they can be more readily and fully satisfied in some societal structures than in others" (Etzioni 1971, p. 624). Thus desired change is defined at the societal level as development toward greater responsiveness to the basic human needs of its members. Again, use of the term "responsiveness" is anthropomorphic. "Ultimately, there is no way for a societal structure to discover the members needs and adapt to them without the participation of the members in shaping and reshaping the structure." (Etzioni 1971, p. 626).

One arena in which this participation of members occurs is the political arena. But social mobility achieved in the political arena is largely collective and is not in the scope of this paper. Of itself individual social mobility toward greater satisfaction of needs does not guarantee shaping and reshaping the structure so that it is more "responsive". This is true because one person's mobility may come at the expense of the others. Individual social mobility cannot be the vehicle for transforming alienating (Etzioni uses this concept to denote a society which "frustrates" human needs) societies unless the aggregate of the individual changes result in greater responsiveness of the society. Clues as to how this result can come about are evident in the primary arena of individual social mobility which is the economy and the market place. In order to unveil these clues

the part that individual social mobility played in the development of market economies will be narrated and the greater responsiveness of this development than the prior arrangement will be pointed out. The narration is from Lenski's account of the rise of the merchant class of agrarian societies.

> Occupants of the merchant class originated among landless men, the younger sons of peasants who were not destined to inherit their father's land. Given the age at which such decisions were typically made (from about fifteen to twenty-five), it is hardly surprising that large numbers took to the highways, where they sought whatever means of livelihood they could find. Although the great majority were probably reduced to beggary or worse, a few apparently discovered that the mobility of the disinherited could be turned to advantage, at least by the clever. For example as Pireneen has noted, "in an age when local famines were continual one had only to buy a very small quantity of grain in regions where it was abundant, to realize fabulous profits, which could then be increased by the same methods." Or, a man might get his start by becoming a beachcomber as did St. Godric of Finchdale, selling items of value salvaged from the not uncommon shipwreckers. . .the merchant class aspired to better things and in time attained them. In virtually every mature agrarian society merchants managed to acquire a considerable portion of the wealth, and in a few instances a measure of political power as well.
>
> The reasons for their success are not altogether clear but were linked, apparently, with certain peculiar features of their role. To begin with, from a very early date merchants managed to free themselves from the direct and immediate authority of the ruler and governing class. This meant that, in the economic sphere merchants, stood in a market relationship with the governing class, not an authority relationship. This made it possible for the merchant class to deal with the governing class, in part at least, on terms more favorable to themselves than to their opponents. . .As has long been recognized these two types of relations call for very different skills and resources. Control of a large body of armed retainers is tremendously helpful in authority relations, but not very useful in market relations. Conversely, familiarity with subtle variations in the quality of merchandise, skill in the manipulation of weights and measures, and knowledge of prices in other markets and the cost of moving goods between them are great assets in market relations, but of little account in authority relations. Much of the success of the merchant class depended on these differences. (Lenski 1966)

Although Lenski does not explore the relationship of the innovation of mercantilism by landless peasants, to the development of the market economy we have today, it seems likely that the latter is based upon a continual progression of the former along with other innovations in industry and transportation. Furthermore, it seems likely that the evolution of general market economies was a major factor in the reduction of the authority relationship of the governing class of agrarian societies (kings and dictators) to the "productive class" or occupational class system, among whom the authority previously concentrated is now distributed more widely in industrial societies.

From this narrative we can infer that in order for individual social mobility to transform alienating societies to more responsive ones that it should be based upon market relationships (or interdependent) instead of authority relationships. With this insight it is now possible to define desired change in terms of individual social mobility: Desired change is the social mobility of individuals into interdependent or market relationships with persons of greater authority and status.

The evolution of market economies was the first wave of change resulting from the aggregate effect of individual social mobility which was to diffuse authority among more people thus making society more participant. Now that wave of change is dissipated. At this point in history greater productivity, faster transportation, more economic activity, etc., does not lead to greater participation. Inflation is evidence of this fact. Whenever people's income increases everybody's income increases and prices increase. The economy serves very well for distributing

material goods but it is not working as well any more for the distribution of status. When there was a need for better means of distributing material goods there was good reason to distribute status in relation to the distribution of material goods. Now that a medium for distributing material goods is established what is needed is innovations in the means of distributing status.

The problem with using the economy to distribute status is that the value of currency is based on material goods which are finite. In order to increase their status people will accumulate more material goods (or money) than they need (assumption 2) and thereby usurp goods that could go to people who really need them. If status could be distributed according to a value distribution with a wider range, then material goods could be distributed to those people who are not getting what they need (we have the technology to do this but not the social structure).

In the economy persons enter into a market relation with other persons and exchange money which is a quantification of the value exchanged. Although money is merely a symbol of value it is tangible and universal so it can work equally as well for any market economy relationship. The innovation needed to distribute status should be one that is also universal, tangible and appropriate to any relationship. Credentials are the nearest thing we have to this. Credentials are a documentation of "reputation" for maintaining relationships effectively. By providing credentials to a person for achieving an interdependent or market relationship with another person of higher authority it becomes possible for him to capitalize on his achievement. Furthermore, a large number of persons doing this will develop a

system of doing it, initiating another wave of individual social mobility that diffuses authority among more people in groups, organizations and societies.

Implications for Educational Change

Educational change at the individual level should equip students to satisfy their needs better and thereby foster their growth toward self actualization. To this end the student needs to learn abilities with which he can earn rewards (change 1). This implies a market relationship for satisfying needs. It would be to the students advantage to learn how to achieve market relationships with persons of higher status and thereby partake of that status. Secondly, the student would benefit from learning to accept credentials as rewards instead of money (change 2). By doing this he can participate in a system of change toward symbolic rewards more abstract than money and based on valued abilities (knowledge skills and value), more plentiful than material goods.

Conceptualizing educational change at the individual levels in this manner makes educational change at the organizational and societal level a means of social change toward a more inclusive distribution of status. Usually educational change follows societal change but by using credentials as a means to document and encourage individual social mobility, education can foster social change.

Etzioni, Amitai
1968 The Active Society: A Theory of Societal and Political Processes. London: Collier-Macmillan; New York: Free Press.

Lenski, Gerhard
1966 Power and Privilege: A Theory of Social Stratification New York: McGraw-Hill.

How This Fits With Marxist Theory

The account of the rise of the merchant class blends into Marx's account of the rise of the bourgeoisie:

> We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange.
>
> Each step in the development of the bourgeoisie was accompanied by a corresponding political advance of that class. An oppressed class under the sway of the feudal nobility, it became an armed and self-governing association in the medieval commune; here independent urban republic (as in Italy and Germany), there taxable "third estate" of the monarchy (as in France); afterwards, in the period of manufacture, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, cornerstone of the great monarchies in general-the bourgeoisie has at last, since the establishment of modern industry and of the world market, conquered for itself, in the modern representative state, exclusive political sway. The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie (Marx and Engles).

Although these papers present a structural functional analysis they agree with Marx up to a point. However, in describing the rise of the "bourgeoisie" it emphasizes individual social mobility rather than class social mobility. This is not to deny the part that the development of a class identity played in the rise of the bourgeoisie. Rather, it is to emphasize that no matter how strong class identity may be there are always those "marginal" members who when presented with a glimpse of the grass on the other side of the fence manage to see some of that is greener.

This analysis agrees with Marx that once the bourgeoisie establishes itself the rich acquire more of the means of production and the poor acquire less. However it resists the notion of class conflict as a solution. Instead it looks for means to facilitate the movement of marginal individuals in a manner that weaves a more inclusive society.

This focus may not prevent class conflict. There is always the danger that classes will focus on their separate identities and conflicting interests and fight. However this is not the only avenue of change. What is presented here is an alternative appropriate to some situations rather than a universal solution. It is only to say that there is more than one way to trim the fat cats.

Marx, Karl and Frederick Engles, Manifesto of the Communist Party in Dirk J. Struik ed. Birth of the Communist Manifesto. New York: International Publishers Co., Inc., 1971, p. 91.

Self-Directed Learning Contracts as a Means of Achieving Status

Robert Mullen

Proponents of self-directed learning have clearly and patiently stated its advantages in terms of its being a better way to learn. Their argument, as stated by Malcolm Knowles is as follows:

> ...There is convincing evidence that people who take the initiative in learning (proactive learners) learn more things, and learn better, than do people who sit at the feet of teachers passively waiting to be taught (reactive learners).
>
> ...self-directed learning is more in tune with our natural processes of psychological development. ...As we grow and mature we develop an increasingly deep psychological need to be independent, first, of parental control, and then, later of control by teachers and other adults. An essential aspect of maturing is developing the ability to take increasing responsibility for our own lives - to become increasingly self-directing.
>
> ...new developments in education--the new curriculums, open classrooms, nongraded schools, learning resource centers, independent study, nontraditional study programs, external degree programs, universities-without-walls, and the like--put a heavy responsibility on the learners to take a good deal of initiative in their own learning. Students entering into these programs without having learned the skills of self-directed inquiry will experience anxiety, frustration, and often failure, and so will their teachers.
>
> ...we are entering into a strange new world in which rapid change will be the only stable characteristic. And this simple truth has several radical implications for education and learning.
>
> For one thing, this implies that it is no longer realistic to define the purpose of education as transmitting what is known. In a world in which the half-life of many facts (and skills) may be ten years or less, half of what a person has acquired at the age of twenty may be obsolete by the time that person is thirty. Thus, the main purpose of education must now be to develop the skills of inquiry. When a person leaves schooling he or she must not only have a foundation of knowledge acquired in the course of learning to inquire but, more importantly, also have the ability to go on acquiring new knowledge easily and skillfully the rest of his or her life.
>
> A second implication is that there must be a somewhat different way of thinking about learning. Typically, we think of learning as what takes place in school--it is "being taught." To be adequate for our strange new world we must come to think of

> learning as being the same as living. We must learn from everything we do; we must exploit every experience as a learning experience." Every institution in our community--government agency, store, recreational organization, church--becomes a resource for learning, as does every person we have access to--parent, child, friend, service provider, doctor, teacher, fellow worker, supervisor, minister, store clerk, and so on and on. Learning means making use of every resource--in or out of educational institutions--for our personal growth and development.
>
> A third implication is that it is no longer appropriate to equate education with youth. In the civilization of our forefathers it may have been possible for people to learn in their youthful years most of what they would need to know for the rest of their life, but this is no longer true, Education--or, even better, learning--must now be defined as a lifelong process.[1]

Self-directed learning contracts can as well be a lever students can use to move individually into roles of higher status. First I will describe the context in which this can be done and secondly a learning contract brokerage designed to aid students in doing it.

Status can be defined as the value placed on people by themselves and others. It is considered by some social scientists to be a basic human need.[2] Outside the primary group (family and friends) the main vehicle for distributing status is the economy. The economy is a system of value exchange related ultimately to the value associated with material goods. Thus status distributed by the economy is primarily the value people derive from the posessions or production of material goods. Since material goods are limited their accumulation by persons seeking status restricts other persons' access to status. The distribution of economic value dichotomises society into higher status productive-providers

who are in the occupational class system and low status dependent consumers such as youth, aged minorities who are excluded.

The status position of student is generally regarded as one of dependent-consumer and stands in an authority-dependent relationship to productive-provider members of the occupational structure (teachers, parents etc.) This relationship can be changed to a market or interdependent relationship if the student provides something to members of the occupational class system which the latter value. For example the student may possess knowledge or skills which are useful to members of the occupational system and can provide these to them in exchange for status and credentials (proof of status) instead of pay.

An example of how this could be done in practice is that a student may have learned computer programming and needs experience to get a job. He can locate a business in the community which has a computer and needs some programs written. The student could negotiate a learning contract with managers of the business which stated that he would write a program for them and get it running in exchange for their certification that he did so in his vita. In this example the student would enjoy the higher status that his market relationship, rather than authority-dependent relationship with the managers would provide and would acquire credentials which he could use to capitalize upon his accomplishment.

One student's efforts along this line would do little to augment the dichotomy between productive-providers and dependent-consumers which the use of the economy to distribute status

produces. But the aggregate of many students doing this would provide a working model of a system for distributing status in which persons were valued for possession of knowledge and skills to which they have more ready access than to material goods.

A college level educational program can be designed based upon this idea to aid students in such endeavors by legitmizing and organizing their efforts.

The student would enroll in one three hour course in which he would study the principles of self-directed learning as presented in Malcolm Knowles' book, a middle range role theory of social mobility, and the institutional requirements for a properly written learning contract. The main learning activity of this class would be to negotiate a learning contract with a client in the community, the behavioral learning objectives of which would embody the principles of self-directed learning and operationalize the role theory of social mobility.

For example, a proposition of the role theory of social mobility might be:

> Social mobility into higher status roles is related to the acquisition of knowledge needed to occupy that role.

This proposition could be operationalized by the following behavioral objective:

> I will achieve the role of consultant at a bank by writing a computer program to handle their accounting procedures.

This general objective would be broken into specific learning activities or process objectives:

> I will read the technical manual on the computer used by the bank.
> I will study the accounting procedures of the bank by discussing them with accountants and following their explanations through actual accounting problems.

Also specified in the contract would be the clients responsibility to provide needed resource and to certify that the student achieves his objectives:

> The bank president will give me access to the computer by instructing operators as to when my programs can be run.
> The bank president will give me access to the accounting procedure by instructing accountants to explain their bookkeeping procedures.

The example given would of course be a more advanced learning contract. In practice, students would start with simple tasks and proceed to more complex using success with previous contracts as proof of their readiness for subsequent ones.

The purpose of stating the middle range propositions of social mobility is to aid the student in developing a strategy of social mobility that he can use throughout his lifetime to achieve higher status. Students themselves will write new propositions, as part of their learning activities in the three hour course to add to this theory and those propositions which stand the test of time and use would be maintained as material for instruction and research.

After completion of the three hour course the student would be ready to undertake his contract in the community. Contracts could be handled administratively very much like correspondence courses. Besides the student, parties to the contract would be the broker who is on the faculty at the college or university, consultants who also would be on the faculty at the university and the client who operates a business or agency in the community.

All contracts would be negotiated and carried out under the supervision of the broker. The broker should be familiar with the administrative procedures for the contracts and with the role theory of social mobility. He would counsel the student in developing a strategy of social mobility by use of the contracts and would be the person who decides whether the student achieved his objectives or not.

Consultants would be faculty members in any department or field at the university. They would counsel the student on the subject matter of the contract. For example, if the student was writing a computer program the consultant would be on the faculty in the department of computer science. The student could employ as many consultants as needed to carry out his contract by enrolling in a separate contract course under each one involved. The reason for handling the contract courses like correspondence courses is so that the consultants could each be paid for the time and expertise they share with the student. Consultants would evaluate the students in their own subject area.

The client would be the person or agency in the community for whom the student does the work specified in the contract. The client would submit an evaluation of the students work to the broker but would not be the one to assign a grade. The client would not be paid since his reward would be the work the student does for him.

The credentials the student would receive would be in the form of a summary of the objectives he stated and certification from the broker, consultants and clients that these objectives were reached. The student would be required to state his objectives to the satisfaction of all these persons in order to be permitted to enact his contract and would be evaluated in terms of how well he succeeded in reaching them.

A program such as this could serve as a model of a system for distributing status that is based on the value of knowledge and skill which the person possesses rather than on the basis of material possessions. It may fall short of being an actual market mechanism for distributing status separate from the economy but is a viable step leading in that direction. It would put the thought of developing such a system on the minds of many students who participated in it and these students might develop that thought to a practical level.

Once an idea is stated in practical terms it becomes accessible to anyone with the ability to understand it. If I have any rights to the incorporation of this idea in its presently described form or forms abstracted beyond I wish to share those rights with

Cooperative Extension Service and University Extension. These institutions have the organization, experience and expertise required to implement the social change strategy described above.

1. Malcolm Knowles, Self-Directed Learning (New York, Association Press, 1975).

2. Amitai Etzioni, The Active Society (New York: The Free Press, 1968), p. 624.
A. H. Maslow, A Theory of Human Motivation, Psychological Review, 1943, 50, p. 370-396.

Learning Contract Brokerage:* For sometime now I've seen the potential for benefit to both students and extension from the development of a learning contract brokerage. A learning contract brokerage is intended to provide college credit to students for reaching learning objectives through on the job experience. Student learning contracts would be written, negotiated in the community, and performed under the supervision of a broker who would be on the faculty at the university. Other parties to the contract would be consultants, on the university faculty, as needed to counsel the student in the particular subject matter of the contract, and clients in the community who provide the job setting and resources in exchange for needed work. In explaining this idea I will use an example from the social sciences because this is the area of extension I am in. Extension agents will be able to think of examples pertinent to agriculture, livestock, home economics, and youth work.

With the current interest in Community Resource Development it is becoming evident that rural areas have less access to data on their needs and resources than urban areas. This lack of data is costly in terms of dollars and cents because grant proposals require information which simply is not available. Examples of needed research are need surveys, economic input-output analysis and the like. There simply are not personnel in the rural areas with the expertise to do this kind of work and it is very costly to hire researchers.

All the while the data is not available to rural areas, there are students at colleges and universities who need practical experience in

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all the phases of research from interviewing, coding, data analysis to writing research proposals, writing research reports and writing grant proposals.

I see these as interdependent needs which the Cooperative Extension Service and University Extension have the organization and expertise to bring together to the mutual advantage of both groups. In order to do this, a very minor innovation in their already existing structure is needed. That is the institution of a correspondence course which utilizes learning contracts. This course would be opened to any student to take and any Cooperative Extension or University Extension teacher to teach. The only additional personnel would be a learning contract broker and staff as needed to supervise the contracts. The exact organization of the learning contract brokerage can be worked out if people involved can see how it would benefit them. So I will limit myself to explaining how it would work for the county agent.

Suppose a county agent wants to do a needs survey of older citizens and a learning brokerage has already been established at his state university. The agent would advertise through the broker at the university that he needs a research design, interviewers, data processors, research analysts, and so on to do the job. Students interested in this project would submit learning contracts much like grant proposals pertinent to whatever phase of the research they wish to undertake.

It is important that the student writes the learning contract himself in order to avoid this becoming a means to get free labor. It is also important that students submit behavioral objectives of their contract for approval before they are permitted to undertake the project. The behavioral objectives would provide assurance to the agent that

needed work would be done and assurance to the student that he would have access to needed resources and would receive credit for what he did.

Status as a Social-Psychological Concept

The notion that status is a basic human need comes from two sources. The first is the work of Abraham H. Maslow who speaks of esteem as being divided into two groups: The needs for self-esteem and the esteem of others:

> These are, first, the desire for strength, for achievement, adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom. Second, we have what we may call the desire for reputation or prestige (defining it as respect or esteem from other people), status, fame and glory, dominance, recognition, attention, importance, dignity, or appreciation (Maslow 1970, p. 44).

The other source is the sociologist Amitai Etzioni. In listing his basic human needs he includes "recognition, variously referred to as the need for self-esteem, achievement, or approval" (Etzioni 1968, p. 624).

Neither of these authors attempts to redefine status as I do to include the notion of self-esteem and esteem from others in the same concept. But both of them mention both of these two aspects in defining the need for esteem or recognition.

My use of the term status to imply both self-esteem and the esteem of others is in accordance with a rationale similar to Cooley's. Cooley conceptualizes "self" as spanning the interface between the psychological and social systems levels.

> "Cooley sought to emphasize the continuity of the individual with society and suggested that it makes no sense to think of the self

> apart from the social milieu in which he is embedded or the other person's with whom she interacts. Cooley is perhaps best known for his notion of the looking-glass self, which postulates that an individual's conception of him--or herself is determined by perceptions of other people's reactions to him or her. According to Cooley, "A self-idea of this sort seems to have three principal elements: The imagination of our appearance to the other person; the imagination of his judgement of that appearance [psychological system level of status], and some sort of self-feeling." A sense of self always involves a sense of other people, whether it is particular or vague and general". (Wells and Marwell 1976, p. 16).

Following this line of thought the notion of self-esteem implies esteem from others or status.

Webster's New World Dictionary defines status as "position; rank; standing": It is rank which implies to me a value judgement. Sociologists use the word prestige which also implies value, but is different from rank. It is to convey both of these notions that I call status the value of a person in a social structure. Status is negotiated in interactions between two persons who each have some value they have for themselves in relation to the value they each have for the other. If one person values the other very much he will have to as well value himself very much in order to interact as a peer. If he values the other person more than he values himself he interacts as an inferior or subordinate. By thinking of status as being expressed in interaction this way it is easier to see that it must be thought of as both self-esteem and esteem of others. A person cannot assume a role of superior unless he feels himself to be superior to his alter. Likewise a person will not assume a subordinate role unless he feels that he is subordinate.

Looking at status as it is expressed in interaction is a different view from the typical survey operationalization of status which might be a rank ordering of occupations, for example. This operationalization

reveals status at the cultural system level rather than social psychological. In interaction this cultural hierarchy may not hold up. For example a doctor is generally viewed as having higher status than a blue collar worker. When the blue collar worker goes to the doctor's office for a physical this arrangement holds up. However, if the doctor and blue collar worker both belong to the same hunting club and the blue collar worker is a better shot, a more skillful hunter, drinks more and is more "one of the guys" he may have higher status in the club than the doctor. It might be argued that in real life this does not happen because the doctor would join a hunting club with his peers. But it is precisely because it does happen that the doctor avoids the situation in which it might happen.

The purpose of looking at status at the social-psychological level rather than cultural level is that it is consistent with the view that status is a basic human need. The need for status exists more compellingly in day to day interactions than at the cultural system level which most people just accept as a matter of fact. In other words, people are more concerned that people they interact with think well of them than they are concerned that their occupation is ranked higher than the other's. Furthermore, it is more than a matter of other people thinking well of them at stake, but how well they think of themselves also.

Monetary exchange serves well for the distribution of material goods. It permits a more complex division of labor than such arrangements as trading could allow. But there is no medium for the exchange of status. Status is distributed by class but this is a cultural system level arrange-

ment that often does not serve the complexities of day to day interaction. In complex societies people often interact with other people who are strangers and have no way of knowing the class of the other except through such subtle means as language, dress and money. For this reason people use money and material goods as symbols of status.

> "In some large measure, money has been consecrated as a value in itself, over and above its expenditure for articles of consumption or its use for the enhancement of power. "Money" is peculiarly well adapted to become a symbol of prestige. As Simmel emphasized, money is highly abstract and impersonal. However acquired, fraudulently or institutionally, it can be used to purchase the same goods and services. The anonymity of an urban society, in conjunction with these peculiarities of money, permits wealth, the sources of which may be unknown to the community in which the plutocrat lives or, if known, to become purified in the course of time, to serve as a symbol of high status" (Merton 1968, p. 190).

Money is used as a symbol of status because it is quantifiable and universal, but it is used primarily for lack of anything better. The problem with money as a symbol of status is that its value rests ultimately on the value of material goods which are finite. The use of money as a symbol of status puts unnecessary limits on the amount of status available for distribution. People can give more esteem to other people than they can give money no matter how much money they have. People can exchange esteem with each other in the I'm OK, You're OK fashion if they have a meaningful way of doing so that supersedes the class system barriers which prevent this being done. The use of money as a symbol of status is an attempt to do this very thing. And people will continue to accumulate money as a symbol of status, thus restricting the distribution of more finite material goods according to need, as long as there is not some other means to express status and have that expression recognized.

So how is such a means of expressing status likely to be invented? I think that it is very unlikely to be the invention of one or a few people who devise the system and then diffuse it to people at large. Instead it is more likely to be worked out in interactions of people themselves and it is most likely to start among innovators. An example of the process involved in this innovation is the rise of disinherited peasants to the merchant class. I believe a characteristic of innovators is that they are marginal to their own primary group. It can be said that the disinherited peasants who became merchants were marginal to their primary group.

The notion of marginality comes from LaPiere. In A Theory of Social Control he states

> "In any society there are always no doubt some individuals-and in a dynamic society, such as our own, many-who are in one or many respects in process of transition from old to new group attachments. Such persons constitute, for the moment, the socially unstable segment of the population-the unattached, the marginal, or the isolated. Because they are for the moment "free," they provide the materials from which new groups, with new norms and values, can be made" (LaPiere 1954, p. 34).

The marginal person is excluded from much of the communication process in his primary group. Although his physiological needs, safety needs, and love and belonging needs may be met by the primary group it is mainly his/her need for status that is frustrated. It is very difficult to ever overcome primary group marginality. In an effort to achieve status the marginal person will affiliate with groups very different from his primary group but generally only achieves marginal status in these groups as well. He ends up assimilating some of the norms and values of each group he affiliates with thus maintaining his difference or marginality from them all.

Under such circumstances it is easy to see why some of the disinherited peasants of agrarian societies discovered the market place. In the market place a person can develop something of value and then offer it until he finds someone else willing to pay the price for it. The only value they need to agree upon is the price to be paid. And it is under the same circumstances that a market mechanism for the distribution of status is likely to be developed by innovators.

The part that the learning contract brokerage approach to education plays in this scheme of things is that it provides a model of a market mechanism for the distribution of status. It is an approach to education that will facilitate innovation better than the current system and it will be used primarily by innovators as a means of improving their status. It is a model rather than a real market mechanism for distribution of status because it still does not provide a means of expressing status in interactions between people. But it will convey the insight of the possibility of a real market mechanism for distributing status to innovators which is the most that any top down approach can do to develop such a system. The rest is up to the aggregate effect of the use of that insight by innovators.

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